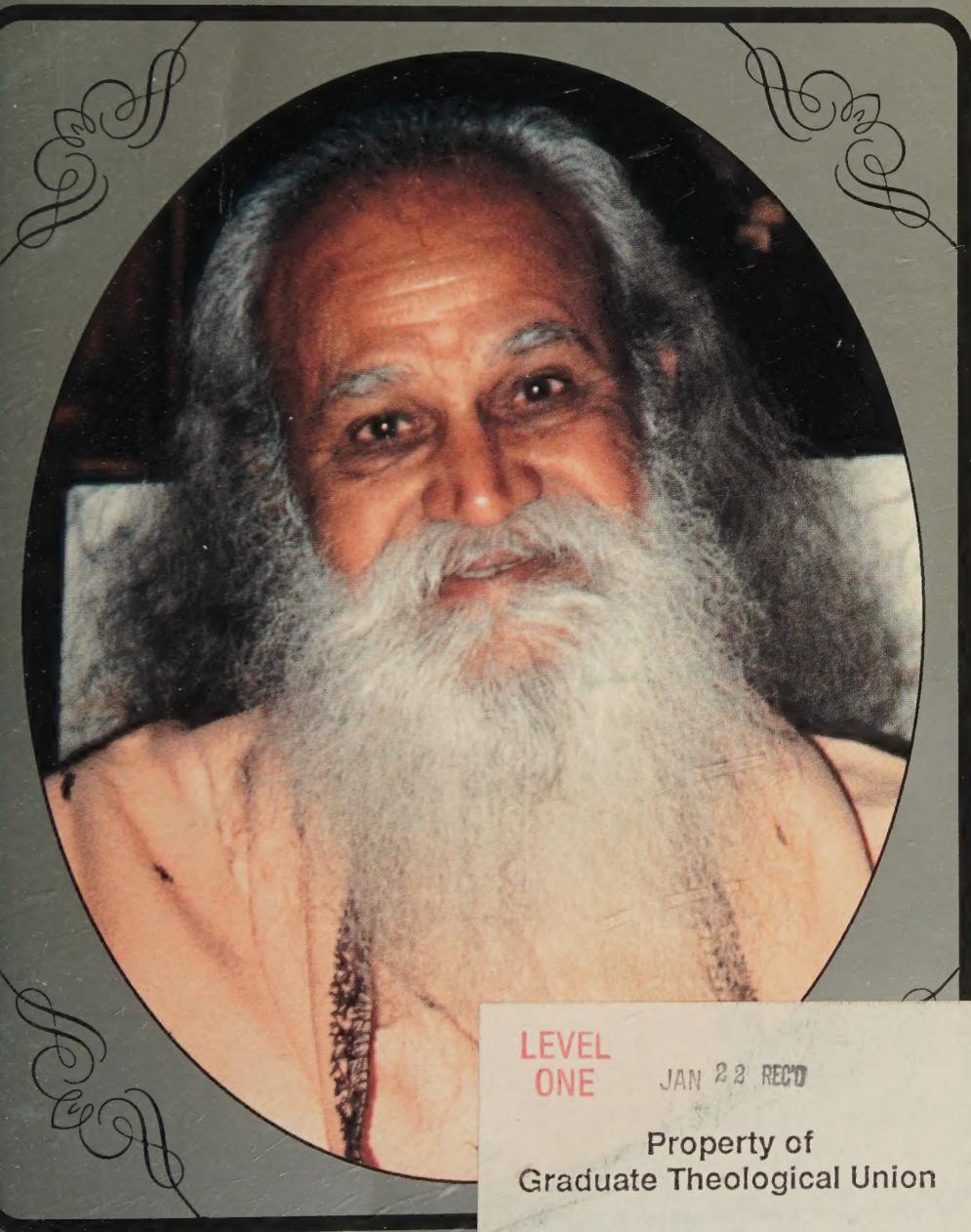


Integral Yoga®



SPECIAL JAYANTHI ISSUE
The Teachings of Sri Swami Satchidananda

Winter '91

\$3.00

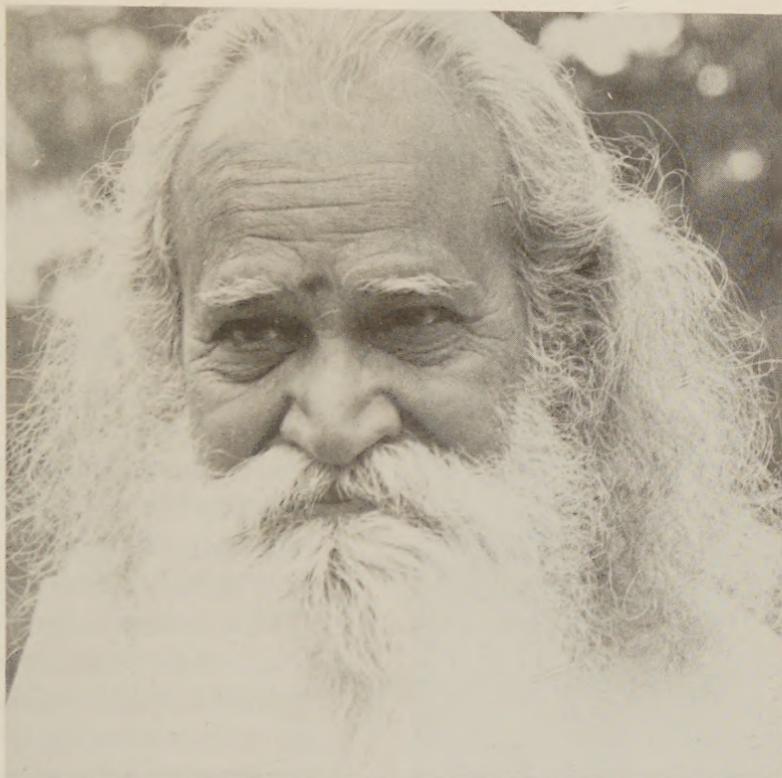
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The shining Self dwells hidden in the heart. Everything in the cosmos, great and small, Lives in the Self. He is the source of life, Truth beyond the transcendence of this world. He is the goal of life. Attain this goal!"—Mundaka Upanishad Part II, 2:2



We are not different from one another in transcendental awareness. This is what we call the spirit or the true Self. When we say "soul," normally we mean the reflection of the Self over the mind-stuff. Soul is the spark of divinity and the image of God, while the Self is God. When you make the mind calm and serene, you realize that the soul and God are one and the same. . .

—Sri Gurudev

With love and gratitude, we offer this issue of Integral Yoga magazine in honor of the 77th Jayanthi of H.H. Sri Swami Satchidanandaji Maharaj. The light of his supreme wisdom and unconditional love leads us along the divine path of Self-realization.

Jai Sri Satguru Maharaj Ki!



INTEGRAL YOGA® AND YOU

INTEGRAL YOGA® Magazine is the official organ of the Integral Yoga Institutes, Teaching Centers and Satchidananda Ashrams. In these centers the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga—including Hatha, Raja, Karma, Bhakti and Jnana Yoga—as well as instruction in yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total yogic living, are also available.

A wide range of guest programs are offered at the Ashram in Buckingham, Virginia. Located at the Virginia Ashram are: the audio-video, publishing and distribution departments, the Fine Arts Society, the elementary school, an affiliated Credit Union, and the international coordination offices for all Integral Yoga centers.

The LOTUS (Light Of Truth Universal Shrine), a shrine dedicated to the Light of all faiths and to world peace, is open to the public and is located in Yogaville, Virginia.

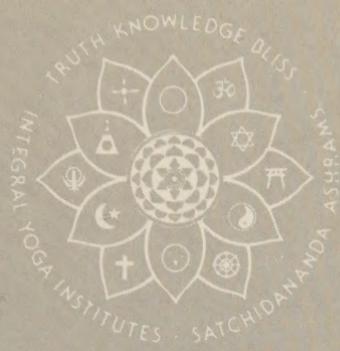
For more information, to arrange an Integral Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed inside the back cover of this Magazine. We are here to serve you.

LETTERS TO

Dear Swamiji, Swamis and Yogis,

Thank you for creating and sustaining a Light center where people can come and receive the Love and support to change their lives for the good. Our lives have changed dramatically. Four months ago, we ate meat, reached for a fly swatter when a fly got into the house, and only occasionally prayed or meditated. Four months ago, we didn't know about Satchidananda Ashram-Yogaville, Swamiji, and the rest of the dedicated, loving people who serve others so unselfishly.

The Light, Love, Peace and Joy we experience just being at the Ashram is great. Satsang when Swamiji is



SRI GURUDEV

present is almost beyond words. The night that the teacher trainees graduated we had the opportunity to receive the {holy} ash from Swamiji and to touch his feet. That was a blessing beyond words.

We have been blessed in so many, many ways: the presence of a God-realized Being, the loving service of the swamis and yogis, the books and teachings.

Thank you, all of you, for the work that you are doing. Thank you for the Love, Light, Peace, Joy, Truth, Beauty, and Wisdom that you are, and thank you all for making our lives so much more beautiful and Light-filled.

Two grateful devotees

Integral Yoga Magazine

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Sri Swami Satchidananda

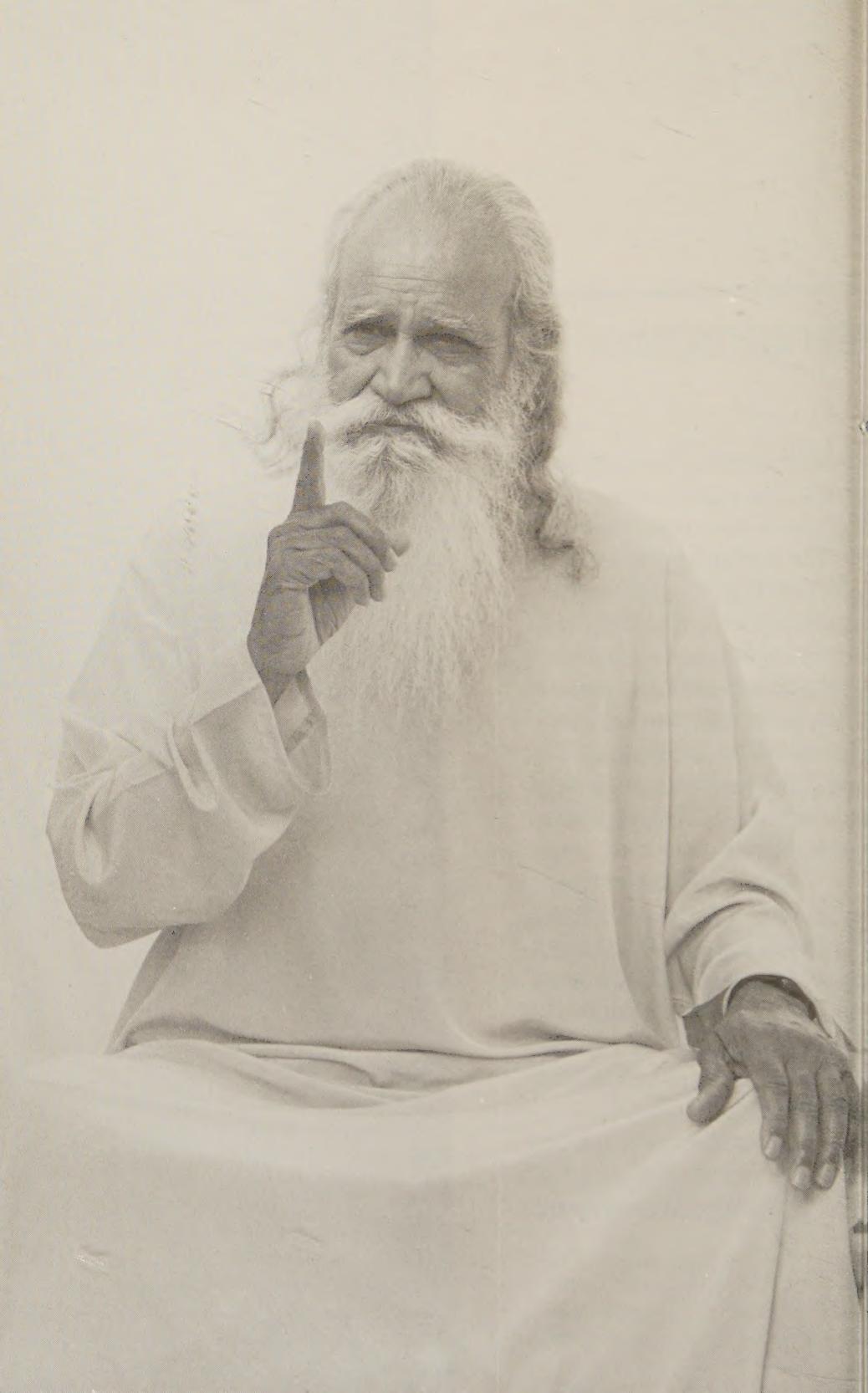
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SRI SWAMI SATCHIDANANDA
(called "Sri Gurudev" by his students) is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. Dedicated to the ecumenical movement, his motto is: "Truth is One, Paths are Many." His main residence is in Buckingham, Virginia. In response to invitations from all around the globe, Sri Gurudev travels widely. Through every possible medium—lectures, conferences, radio, television and newspaper interviews, books and visits to centers around the world—he shares his knowledge in the fields of education, religion, health and Yoga.



SATSANG WITH SRI GURUDEV

Satchidananda Ashram-Yogaville
September 28, 1991

Q: I have a problem feeling comfortable around people. I seem to worry too much about what they think of me. I feel stressed and lonely when dealing with people. Should I face this problem in the worldly manner or dive deeper into God?

Sri Gurudev: You seem to worry too much about what they think of you. Oh, don't you know who you are? If you know who you are, why do you worry about what others think of you? If others think that you are a wise man, you become wise? If others think that you are a fool, stupid, you become that? You don't have to live for what others think of you. First of all, you should think of yourself and know who you are. Look within. Looking for some admiration from outside doesn't always work. People see you with their own eyes. They may judge you with their judgmental capabilities. Seldom do people judge others without any prejudice. So, we cannot always live for others' sake. First, you have to know who you are. Then, when that is taken care of, the uncomfortable feeling will not be there because you want somebody to praise you or say nice things. And if they don't, then you feel uncomfortable. Or, you may even feel anxiety—"Will they say something nice or not?"—always depending on others, others' feelings, others' opinions.

The best thing is to face the problem simultaneously, both in the worldly manner and deeper into God. Because you are in the world, you have to behave in the worldly manner also. You cannot ignore that and go dive deeply into God. Where is that God that you have to dive deeply? The world itself is the God. Dive deeply into the world. So,

practically, you have to do what is necessary and intellectually or spiritually you can pray to God also. You cannot simply sit and dive deeply into God and say, "God, I am hungry. Feed me." You have to find some food also, go where the food is. Thus, practicality is not against spirituality. They should be beautifully combined. Otherwise, you will be termed a sort of spaced-out person. So, live on the ground.

There is a nice saying in the Hindi language, *Hatme kam, manme Ram*. *Hat* means "hand." "Have work in the hand, *Ram* in the mind." *Kam* means "work." *Kam* in the hand, *Ram* in the mind. Combined. That way you spiritualize everything you do. You don't have to put a watertight compartment saying, "This is spiritual, and that's not spiritual." You can make everything spiritual.

Q: Is forgiveness a part of Yoga?

Sri Gurudev: Certainly. Forgive. And to make it a supreme Yoga, forget. A sort of simple Yoga—forgetting. Better: *sum Yoga*, "super Yoga." That means that super Yoga is to forget. That way you are saved from a lot of turmoil that goes through your own mind. You just don't forgive somebody to save somebody. The somebody may not even look for your forgiveness. By your forgiving, you are taking out that bad feeling, negative feeling, from your heart. Your heart becomes clean. You will have a better, peaceful life. Forgive and forget. Even if some people do something terrible to you, harm you, just know that maybe they didn't know better. Didn't Jesus say, when people crucified him, "Father, they didn't know any better. They don't know what they are

doing." That should be the love that we should develop. If they knew something better, they wouldn't be doing that because they didn't know. Not knowing is not a sin. They're trying to know more. And they still haven't gotten it. So, they do sometimes err. Therefore, we should be always sympathetic and loving and wish for the better. Always, always, always. That way it helps both sides, the forgiver and the forgiven. Both get the benefit. And you can touch the heart of the person. Because everybody has a heart. Everybody has those intrinsic great virtues built into them. They are all part of God. Sometimes it just hides and some of the undesirable weeds grow more. So, when these individuals even come to know that you are still praying for them, that you have forgiven them, that alone will make them change to better people. They will feel even shameful for their act.

Thiruvalluvar says, "What good is your culture if you cannot do good to the person who did bad to you?" That's what you call culture. "What kind of culture is that?" he asks. And in another place he says, "If somebody has done something wrong to you, the best way to punish him or her is to do good to that person." Why? Because they also have that soft corner, that good heart somewhere. You are pulling them up, pulling that [negative] part out. And so they will feel shame. Make them feel shame by doing good. Sometimes, "Oh, they are too rough and too tough, and I don't think they would ever change." Don't think of that. Everybody has this beautiful element in them, built into them. God made everybody in God's image. It's only a matter of giving it an opportunity to come to the surface. We can never condemn anybody as totally undesirable, unfit, all bad. No. Forgiving benefits both. And forgetting also benefits you first. You just take that part of the past negative feeling completely out of your heart. Then your mind is clean.

On the other hand, if you don't want to forgive and forget, what will you gain? You

want to keep that enmity always? "Oh, he did that, or she did that to me. How dare she do that?" You are going to keep on harboring that kind of feeling, negative feeling. And the more you harbor negative feelings, the more you become negative. As you think, so you become. So it is for our own benefit that we should root negative thoughts from our mind.

Q: Papa, please tell us an inspiring story about parenting and how that can bring us to the goal. Your story with all of us is probably the best.

Sri Gurudev: Is that the story? "An inspiring story about parenting." Can any parent guide me? Well, the duty of a parent is *apparent*, because you have been entrusted to do a good job in bringing up a beautiful soul, a child that you will make into a useful, peaceful person. So, parents have a really big job on their hands, a big responsibility. Unfortunately, we seem to put more responsibility in taking care of our plants and our gardens and in training our pets, disciplining them and supplying them with good Purina chow. But, generally, we don't see that much attention being given to the children. By nature, we had—or we do still have—that responsibility. But in the modern society, our mind is distracted, pulled into a lot of other areas; we don't even have the time to fulfill this responsibility.

The other day, I saw a story, a family story of chimpanzees in Africa, "The people of the forest." That's how it's termed. And it was written after twenty to twenty-five years of hard work by Jane Goodall. It was her father, John Goodall, who filmed our ecumenical service in Pomfret, CT. So when I heard the name "Jane Goodall," I wanted to watch the whole thing. It was a beautiful story about a family of chimpanzees. How much responsibility they take in their hands to protect and train their young ones! And they don't hesitate to express their love, and sometimes, they don't hesitate to give them a couple of slaps. If you say, "Well, I don't have time for that," then don't become

parent. You cannot have both. A child is not something, a teddy bear; whenever you want, you give a hug and then drop it and go. No. It's a big responsibility.

And I would say more [responsibility] for the mothers. Even among both the parents, the mother stands first: *maataa, pitaa*. Only after mother, does the father come. There is a simple village proverb, "the material is like the yarn." The material is nice because the yarn is high count, well twisted. Thus, as the yarn, so the material. Likewise, as the mother, so the baby. There are so many proverbs like that. Village proverbs. If you are looking for a bride for your boy, you don't have to go into the house and look at her; just see her mother in the common village. These proverbs teach that the child is molded according to the mother. Mother's responsibility is great responsibility. What she teaches in the cradle goes up to the grave.

But here the competition comes. "Oh, fifty-fifty. I can't take care of this always. When he's hungry, why don't you nurse him for a little while?" Or, "Half the delivery mine, half the delivery yours." Equal share. Forget it. Men do not have that patience. You should remember that. God fully knows that. Otherwise, He would have given at least the male children to be born out of fathers—the son to the father. And to the mothers only female children. Imagine, if a man were going to conceive a baby, do you really think that that guy is going to carry it for seven or eight months with all the inconvenience and kicking around and vomiting and sleepless nights? Within a month, he will crush it. True. They don't have the patience. Sorry, men. You can never compete with a woman. Feminine quality is from the heart. Your qualities may be from the head. You can be the head of the family, but she is the heart of the family. When they nurse the babies with their milk, they infuse all the great qualities. It's not only the milk that the baby drinks. That's why, you mustn't shirk those responsibilities.

ties. If you are also interested in going to work, don't have babies. Or, take a job after the baby doesn't need you anymore. It's a big responsibility. When we fail in that responsibility, we see the kids running around all over.

What is happening in this present day, in this so-called civilized, scientific world? They're finding kids, even six- and seven-year-old kids picking up a gun and shooting the other child because the child refused to give the pencil. It's all documented now, recorded. They have electronic devices checking who goes into the school nowadays. Because they are all going with guns. Violence, crime, drugs. Why do they pick it up? Because they were not taken care of properly at home. They were not trained properly. You cannot blame the children then. In the name of civilization, we have really failed to become good parents. However, for the past few decades, I have noticed that mothers are at least carrying their babies and nursing them. There was a time before when, as soon as the baby was born, the bottle became the mother of the baby. You could not even nurse the baby. Why? You would lose your image. Yes. There was a time like that. And then what happens when you don't nurse the baby? You have to go and operate. What operation? Mastectomy. Why? Because it becomes cancer. Much of the breast cancer is caused by not feeding the babies. There are a lot of problems that come with that. The mother's health is gone, children's lives are ruined, they are totally starved for love, and the father cannot do that much. Only a very little part can the father do. That's why in those days the father was the one to go out to get some bread for the home. Mother was the homemaker.

But, of course, in this modern age if I say that, they will ask, "Where did

this crazy, old barbarian come from? We have to be locked in the home? We are the homemakers, they are roam makers?" You think that it is an inferior job to make the home. People think it's an inferior job to make the home, to rear the children, to make them into beautiful citizens. That's the superior job. Well, that's the story.

Q: What is the real reason for the union in marriage?

Sri Gurudev: The real reason for the union in marriage is to bring out beautiful citizens. Good children. That's probably the only reason why people get married. All other things you can do without marriage. You can be good friends, good partners. There's no need for marriage to do that. Marriage means, yes, you are bringing forth progeny. Both partners become good seed in the soil to bring out a new, food-bearing tree. That is the purpose of marriage. At least that's what my thinking is. Because, as I said, you can do all the rest without marrying. A partner, a friend, a bosom friend, a buddy. You can have everything. There's no need for a marriage in those cases.

And, another spiritual reason is that marriage is where you are forced to learn sacrifice. With just friendship you don't have to sacrifice your personal things. If you like, give it; if not, forget it. But the minute you get married, you are literally losing yourself to the other person. If you don't want to lose yourself, don't get married. There's no fifty-fifty. It's all, "I am for you one hundred percent." But you might think, "But she didn't say that." That's none of your business. The lesson to her is, "I am all for you." You begin to share and care, sacrifice some of your personal things for the sake of the other person. And, then, both sacrifice a lot of things when a new, third one, arrives into the home. Just think of that. How you were there all by yourself, how much you enjoyed, nobody questioned you. But the moment you get married, it's not all yours. It becomes "ours." And in better marriages it becomes "yours" not "mine." So that station of

grihasta life, household life, is the beginning of an enforced teaching of dedicated life. That's another reason.

Maybe a third reason. After marriage you will have a nice honeymoon. But the problem is the moon always fades and doesn't stay a full moon always. How many full moons in a month? One full moon. So, that's all you have, that one full moon day, maybe really chumming up and being happy. The rest of the time it either goes downwards or goes upwards. That's why it's called "honeymoon." Yes. I have never seen anybody going for a honeysun. Because that will stay bright always.

Q: What happens to the soul of the warrior, one who fights both on the battlefield and behind the lines, when it departs the physical body?

Sri Gurudev: In the Hindu system they mention a heaven. They call it the "Heroes' Heaven." The souls of those who die as heroes protecting their country go to the Heroes' Heaven. And they will enjoy that heaven for awhile until their other desire calls them to come and take other births. It's called *Veera Swargam*. *Veera* means "hero" or "swargam," "heaven." So, they really do. Whether you believe it or not, truth is truth. It doesn't look for your belief. All those who really sacrificed their lives for their country. It's a sacrifice. They did not die for themselves. They didn't die for their own personal reasons. They died in the name of the country, for the motherland. So they go to that Heroes' Heaven. There were heroes like that.

In those days that kind of heroism was even developed, again, by the mother. Of course, yes. Babies should be brought up as heroes not cowards. The very ancient Tamil literature talks about an old lady, not very old. Her son went to the battlefield, and she heard the news that he had died. She immediately took a sword in the hand and went to the battlefield searching for the son's body. Somebody happened to see her and said, "What are you doing?"

"Oh, I'm searching for my son's body."
"But why do you have a sword in the
and?"

"Well, I just wanted to see how he died."
"What do you mean by that? Why a
word?"

"Son, you don't understand me. I just
wanted to see whether he died with the arrow
piercing from the back or piercing from the
front."

"But he's dead anyway."

"He's dead anyway, that I know. But if
the arrow pierced in the front, he faced the
enemy; he died as a hero, right? If the arrow
pierced the back, that means he was running
away and the arrow killed him."

"Well, I understand that principle also,
but why a sword in the hand?"

"I wanted to see if the arrow had pierced
him in the back. [If so,] I wanted to chop off

my breasts, which fed him with that kind of
spirit."

Can you imagine? Who is the real hero
then? The son or the mother? In the ancient
Tamil literature, you come across situations
like this. The mother considers, "How did he
die? If he died as a coward, it's my mistake.
I nursed him with that kind of milk. I
shouldn't have my breast." That shows how
a child becomes a hero. And that shows the
mother's heart also. It's her pride if he dies
a hero. Otherwise, it's a shame. That is the
relationship between mother and child.

If you hear great things about your
child, you grow taller. You are so happy. It's
your child. But if you hear something terrible
about your child, you should be ashamed.
Because we bring up the children. It's our
duty. ■

HAPPY JAYANTHI, GURUDEV!



WE ARE GRATEFUL FOR
YOUR WONDERFUL
TEACHINGS.
IYI BELGIUM

Happy
Jayanthi, Beloved
Papa

*Whether you are a monk or a businessman or
a doctor or a poet or a lover, whoever you are
does not matter. You can lead a spiritual life
by leading a dedicated life.*

-Sri Gurudev



Thank you for your many years of
shining selfless service to us, and our
prayers for many, many more.
May we all grow to be like you.

With love and devotion,
Your Los Angeles Integral Yoga
Teaching Center children

*Even as the sun shines and fills all space
With light, above, below, across, so shines
The Lord of Love and fills the hearts of all
created beings.*

—Shvetashvara Upanishad V: 4.



Loving Jayanthi wishes,

*the Rao Family
San Antonio, Texas*

THE GURU'S LOVE

A story by Sri Swami Sivananda



"Master, however much I try to restrain it, my mind wanders towards the enjoyments of this world. Often, I think of leaving you without informing you. But my love for your lotus feet prevents me from taking such an ungrateful step. My Lord, what must I do? Please guide me," Ram thus pleaded to his Guru, Premananda. It was just a month since he had entered the Ashram of his Guru.

"Child, I, too, have been watching your keen, inner struggle. Deeply embedded desires are hard to conquer. Fear not. Go forth into the world. Lead the life of a householder for some time and satisfy the intense craving of your mind. But, all the time, fix your mind on the Lotus Feet of the Lord. Never lose sight of your goal. Come back after ten years. Do not stay longer."

Ram took leave of his Guru. He went to his hometown, married and settled down to family life. He had served his Guru with heart and soul and had earned his Guru's Grace. Success waited upon him. Soon, he

was one of the most prosperous men in the town, with a loving wife and lovely children.

Ten years rolled by.

A mendicant stood on the doorstep of Ram's bungalow. His children ran into the house in fright. Ram's wife was showering the vilest abuses on the Sadhu. The Sadhu remained unmoved and wanted to see the master of the house. Ram recognized his Guru. In a dignified manner, he greeted his old master and offered him a seat.

"Well, Ram, ten years are over. Have you been able to satisfy yourself yet?"

"I have enjoyed all that the world has to offer, my Gurudev. I could have myself come away to rejoin the Ashram. But how can I leave these little children uncared for? Please allow me to stay for a few more years, educate them, and see that they are settled in life. Then I shall surely join you."

Ten more years rolled by.

This time, it was an aged, decrepit Ram that greeted the Sadhu. His wife had departed from the world. His sons were young men now with families of their own.

"My beloved Guru," Ram said, "it is true that I have fulfilled my duties of the household life. All my children are now grown up and are prosperous in life. Yet, they are young. They are immersed in the pleasures of the world. They have no sense of responsibility. Left to themselves, they might squander away all the hard-earned wealth of their father and then starve. I have to plan their family budget and guide their actions. Please allow me to remain here for a few more years till they grow up into full manhood and assume the responsibilities of

the household. Then I shall certainly come away and join the Ashram."

Seven years rolled by after this.

The Sadhu, Premananda, returned to Ram's house to see his disciple.

A big dog was guarding the gate. He recognized it; it was Ram. He went into the house to learn that old Ram had passed away a couple of years back. Such was his attachment to the family that he took birth as a dog and guarded his house and his children. Premananda entered into the spirit of the dog.

"Well now, my child, are you ready to follow me?"

"Surely a couple of years hence, my Guru," replied the dog-Ram. "My children are now at the peak of their good fortune and prosperity, but they have several jealous enemies. In a couple of years, they will be free from fear and worry. Then I shall run to your Ashram."

Ten more years elapsed.

The Sadhu returned to Ram's house. The dog, too, had died. He saw through his intuitive vision that Ram had assumed the form of a venomous cobra and was guarding the iron safe in the house. Premananda made up his mind that the time had come to deliver his disciple from delusion.

"Brother," he spoke to Ram's grandson, "there is a venomous cobra in the cavity near the iron safe. It is a dangerous one. Kindly have it removed from there. Please do not kill it. Give it a good beating, break its back, and bring it to me."

The young man was astonished to find that the Sadhu's words were true. He gathered all the youngsters of the household and began to belabour the cobra. As commanded by the Sahu, they did not kill the cobra but so injured it that it was unable to move. The Sadhu fondly caressed its head and, then, throwing it around his own shoulders, quietly took leave of Ram's grandchildren. They, too, were extremely happy to be thus miraculously saved by the Sadhu from the venomous cobra.

On his way, the Sadhu spoke to the cobra: "Beloved Ram! No one has so far been able to satisfy his senses and mind. Cravings are insatiable. Before one disappears, a dozen others crop up. Discrimination is your only refuge. Wake up! At least in your next birth, you should attain the Supreme."

"Gurudev!" Ram cried bitterly. "How gracious you are! Even though I proved ungrateful to you, you have always graciously followed me and, never losing sight of me, have guided me back to your lotus feet. Surely, there is none in the whole world who could be so full of divine love as a Guru. There is no selfless love in the world except between a true Guru and his disciple. ■

—from *Inspiring Stories*

"May the Light be with you"



...and we know it is!

We offer our service
in the Light of your teachings

Happy Jayanthi, Gurudev
Your devotees from Tidewater, VA

Virginia Beach • Norfolk • Portsmouth
Chesapeake • Hampton • Newport News



Here in the Apple a soul can get bruised—
But, we are using the challenge to keep our
minds fused—
At Your Holy Feet—
and to say one thing more—
Our Yoga is bringing us right to our core.
We'll end our poem here—
we don't mean to be cute—
We're doing our best, without munching the fruit.



Your Big Apple Kids
at the New York IYI

BE A CHANNEL OF DIVINE ENERGY

by Sri Swami Jyotirmayananda

Every individual soul is sustained by Divine presence, which is *Sat Chit Ananda*—Existence, Knowledge, and Bliss Absolute. The thrill of experiencing the grandeur of this Divine presence is beyond imagination, yet such experience is the goal of your existence.

As an individual personality, you are like a wave, but if you dive deeper and deeper into your being, you will discover that you are the Ocean itself. As you gradually move towards that realization through the practice of meditation and enquiry, you experience *Sat Chit Ananda* manifesting in your personality day by day.

SAT

Sat (Existence Absolute) manifests as indomitable will. Through the power of *Sat*, you move on undeterred along the spiritual path, in spite of adversity, in spite of difficult situations.

You see the manifestation of *Sat* in the universal desire to survive, despite all obstacles. No one wishes to become nonexistent; everyone wants to live forever. This feeling arises because, essentially, you are pure existence, not the physical body.

Identified with *Sat*, you are immortal and eternal. It is only when you believe yourself to be the physical body that you feel confined to a short duration of life in this world of time and space. From the worldly perspective, no matter how much you may achieve, all your attainments are but a trifle. After all, in the vastness of this universe, what is the physical existence of one human being?

Everyone has an inner sense of per-

petual existence. This innate sense is a manifestation of *Sat*, and, unconsciously, one is always trying to realize that *Sat* aspect within.

CHIT

The manifestation of *Chit* (Knowledge Absolute) is experienced in the form of an inner grasp of the subtle truths of the Self. It is also experienced when your intellect becomes bright about matters of this relative world and guides you correctly in the projects you undertake.

No matter how dull a person may be, he or she still has the urge to know more and more. No one will accept being called a dull-wit, since, essentially, we are all Knowledge. It is for the revelation of that innate Knowledge that we all strive.

ANANDA

Everyone is always striving for happiness without realizing that true happiness is his or her very essence. You experience the manifestation of *Ananda* (Bliss Absolute) as inner joy begins to unfold more and more with increasing purity of heart. Such joy radiates to all living beings around you and creates an atmosphere of peace and harmony.

Sat Chit Ananda is Always There!

At every moment, *Sat Chit Ananda* surges like the ocean. It towers over you like the sky. You cannot get away from *Sat Chit Ananda*, for you are always rooted in God. Yet it requires a sensitive mind to understand that point.

Think of the intricate body that you possess. Think of the mysterious way in

which the senses function. Think of the mystery of the mind as it operates through the brain and nervous system, and think of the mystery of the intellect. Then ask yourself, "Who is organizing all this? Who has created it all? Who is behind it all?"

The *Upanishads* ask, "Who is the mind of the mind, the eye of the eye?" If, through enquiry, you were to develop a profound awareness of that Reality underlying your personality, you would be awed.

When you are in a deep sleep, who is caring for you? Think back to when you were a child with little in the way of worldly wisdom. Who cared for you then? Between death and rebirth, what travel agency allows you to know which way to go? How do you gravitate to the exact type of parents and the environment in which your talents and abilities can unfold? How are you led to the situations that are best suited for your evolution? Ponder over the mystery behind all this.

Sat Chit Ananda is your essential nature. *Sat Chit Ananda* towers over you and interpenetrates your existence. But, due to ignorance, you are unaware of this. Thus, the task before every aspirant is to remove ignorance so that the all-pervading presence of the Self is realized.

Channelizing Divine Energy

During the rainy season, lightning sometimes crashes with such intensity that it lights up the entire sky in just one moment. If all that energy could be channelized, a whole city could be illumined for an entire year. Similarly, immense Divine energy—the energy of *Sat Chit Ananda*—exists everywhere and in everything. It is there in every individual, waiting to be channelized.

But how does one channelize that energy? How does one draw from the inner source that immutability of *Sat*, that all-knowingness of *Chit*, and that immense joy of *Ananda*?

Consider all the troubles and tensions people face because they lack the awareness of *Sat Chit Ananda*. God created the intricate process of the human body so people could use the body to become Divine, yet what the ego does with it is quite to the contrary. Eyes could shower nectar, yet they often shower fumes. Tongues could give flowers, jewels and diamonds, yet they often give forth frogs and toads. The mind that could encompass the joy of eternity becomes instead a storehouse of garbage.

However, the energy of *Sat Chit Ananda* is so immense that even a little touch of it can totally change your life. Learning

to draw upon that immense Divine energy in your daily life is accomplished through *sadhana*, or spiritual discipline. Through *sadhana*, you can bring about a total transformation in your personality. Therefore, each and every moment of your life, try to receive the touch of the Divine within you.

Touching the Feet of the Lord

In the *Ramayana*, Lord Rama, his brother Lakshmana, and Sita were banished from the kingdom because of a conspiracy by Rama's stepmother. When they attempted to cross the river by boat to get to the forest, the boatman said to Rama, "I will not have you enter my boat unless you let me wash your feet—for your feet have a special power. When you allowed your feet to touch Ahalya, the saint's wife who had become frozen into a statue, the statue came to life. If my boat were to become alive like Ahalya, I would lose my business." Rama then looked at Sita and Lakshmana, smiled, and put his feet forward for the boatman to wash. As the boatman did so, his boat turned to gold.

There is an interesting popular story about the ancient events that led to this episode in the *Ramayana*:

Once, in the heavenly world of

Sat Chit Ananda is so immense that even a little touch of it can totally change your life.

Vaikuntha, Lord Vishnu lay resting upon the thousand-headed Shesha serpent, with Lakshmi, the Goddess of Prosperity, fanning Him. Just then, in the milky ocean, a little turtle swam towards Lord Vishnu with the idea of touching his feet. But when the turtle came closer, Lakshmi brushed it aside with her fan, smacking its nose. When the turtle ignored her and continued to come, Shesha breathed venom on it—and so the turtle could not touch the feet of Lord Vishnu.

According to the story, as the ages passed, the spirit of that turtle became the boatman, carrying travelers across the river; Sheshanaga, the serpent, became Lakshmana, the brother of Rama; Lord Vishnu incarnated as Rama; and Lakshmi, the Goddess of Prosperity, became Sita.

The profound meaning behind this story is that in the ocean of the world process, every soul is moving like a turtle, wanting to touch that *Sat Chit Ananda* within—wanting to touch Lord Vishnu, Who is there sleeping within one's very heart.

There are obstructions, though. Whenever you become deluded by the vanity of wealth, Lakshmi is smacking your nose so you cannot move onward. The glittering material values of the world devour the mind. One becomes obsessed with material objects, with winning the lottery, and with other illusions that just serve to keep the mind agitated. Each time this happens, Lakshmi is sidetracking you from your deeper goal.

If, in spite of such obstructions, you begin practicing concentration and meditation, and, as a result, attain a certain degree of willpower over the temptations of wealth, then another obstruction comes to frustrate your spiritual movement: egoistic pride and

vanity develop. You succumb to the temptation of psychic powers or other types of fame and glory. This is because Sheshanaga, the gigantic serpent who symbolizes the cosmic mind and all psychic powers, is breathing venom upon you.

However, when you spiritually advance to an even greater extent, you become a boatman—a servant of God, helping people in misery to cross the waters of the world process. Although you once were a turtle, through Yoga you have become transformed into a *bhakta*, or devotee of God; and, as such, even though the world may present you with obstacles, you approach God resolutely and cling to his feet! And the moment

you touch the Divine Self, your mind—symbolized by the boat—becomes full of *sattwa*, or purity. Thus, you are transformed.

Touching the feet of God implies that you are drawing from the vast resource of *Sat Chit Ananda* within your personality. Touched by the Divine within you, every action becomes *Karma Yoga*, or selfless service; every feeling becomes an

elevated sentiment of *Bhakti Yoga*, the path of devotion; every reflective process becomes an aspect of *Jnana Yoga*, the path of wisdom; and every form of concentration in your mind becomes a ray of *Raja Yoga*. Thus, touched by the Divine within you, you become an integral yogi—and this attainment should be the goal of every individual.

Drawing Power from Within

Always remember that it is possible for you to draw inexhaustible energy from your inner source, the Divine within you, that *Sat Chit Ananda* whose majesty is beyond normal imagination. To do so, however, your mind must not be cluttered. You must live a life of simplicity that is conducive to relaxing the mind. Otherwise, you will always be

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stressed and tense. Attaining true success in life implies that you have allowed your mind to relax.

It is important to understand that when you are tense and unhappy, your dealings with others become abrupt and you tend to make mountains out of molehills. When you are happy, however, it becomes easy for you to convert mountains into molehills. Happiness overcomes many problems.

To promote such a relaxed simplicity in your life, you must take recourse to *satsanga* (good association), develop faith in God within you, do *japa* (repetition of mantra), and meditate daily. In order for inner transformation to occur in your personality, you must incorporate the important aspects of the different Yogas into your daily life.

Seeing God in Others

Another point to consider in the process of reducing stress is your relationship with others. Understand that God abides in all living beings and acts through them. It is recognizing the Divine in people that enables you to really communicate with them.

Every individual is like a house that is closed. In order to get into that house, you have to get through the door; you cannot go through the wall. The implication here is that when trying to work with someone, don't address the negative aspect within that person or you will only build a wall and inhibit communication. Don't say to someone, "You're a dull-wit, but I can make you wise." No matter how much wisdom you may have, if you take that approach, immediately a wall is put up. On the other hand, if you take a positive approach and tell that person that he or she is very bright and could even be brighter, then the door will be opened.

So, develop the awareness that God is within all people. Be careful never to think that God is in you—but the devil lies in

others! The Divine dwells in every individual personality. In order to be a yogi, you must learn how to live with diverse personalities in the world in such a way that you maintain sensitivity in your communications and enhance your good *karmas* by compassionate and intelligent interactions with others.

Harmonize Your Life

Accordingly, plan your life in a harmonized way. Do not go to extremes. Remember, moderation is the key to success. For example, do not think that because meditation is valuable you should do it for six hours a day. Everything that is important should be brought into your daily life, but slowly and a little at a time. Actually, it is practicing with a sustained movement over a long period of time that brings success. That sustained movement creates a habit, which, consequently, becomes part of your personality.

If you are harmonized, then in a joyous way you become a greater yogi. If you are not harmonized, then even though you may do intense austerity, you remain a lesser yogi.

Never Lose Sight of Your Goal

Wherever you are, the goal of your life is to attain Self-realization. That is not just the privilege of those who live in the mountains or in caves. The entire world has been fashioned by God specifically to lead you to Self-realization; it doesn't matter where you are.

Thus, reflect on *Sat Chit Ananda*, the immensity of energy within you, and learn to channelize that energy in a harmonized way. As you do so, *dharma megha* (the cloud of virtue) gathers in your unconscious, and the lightning of intuition flashes. Hence, ignorance is destroyed and your personality is allowed to become a receptacle of cosmic energy.

*Wherever
you are, the
goal of your
life is to
attain Self-
realization.*

This channelization of the power of *Sat Chit Ananda* has been happening all throughout your life in degrees, but when you become highly advanced—when you become a sage—cosmic energy flows through you in the most dynamic way.

No scientist can easily explain what made Jesus, Buddha, or any great saint so great. What allows them to be loved, to be

worshipped and to become a source of inspiration for thousands of years? It is the power of cosmic energy, the power of the Divine within. And that power must be adored by you until you, too, attain Liberation and Divine energy flows through your personality without any impediment. ■

—from *International Yoga Guide*,
vol. xxviii, no. 6

Words of Wisdom

Just as fragrant and beautiful

Pure lotus blooms arise

From dirty rubbish heaps

Without water,

So too all ordinary beings who are blind

Become transformed, out of the rubbish heap,

Into the Cisterns, and into

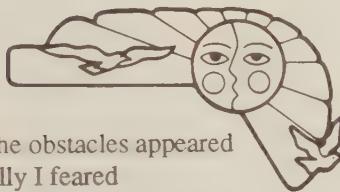
Complete buddhas with clear sight.

—The Tibetan Dhammapada

"Thank You, Papa!"

You said, "Come to Me, sweetest child." I did. And then my wildly beating heart knew it was home. No longer all alone.

You said, "Come follow me, dear one." And I ran after, coming down the road so merrily with laughing steps so free.



But then the obstacles appeared and tearfully I feared that I could not pursue the Path, and thought You might be wrathful

with me. But You sweetly sighed: "All those who shed their pride and ask My help in time of need will overcome! Indeed,

My strength becomes their own, and so they find the way to go through life and reach the Golden Goal which I have promised all

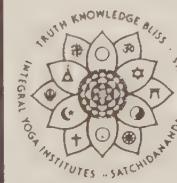
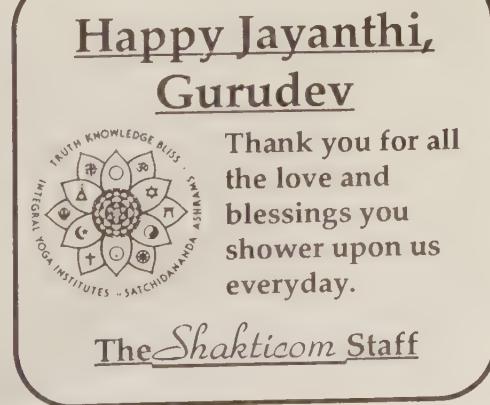
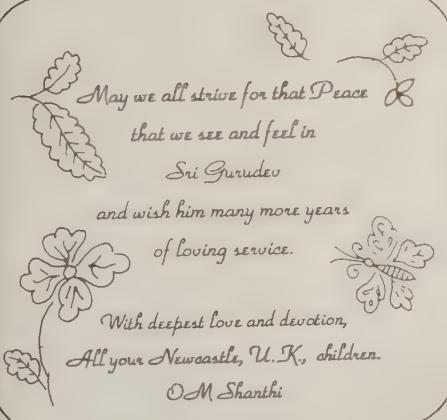
My children. Now, rise up, I say, my precious child! The Way lies clear before you. Take My hand with joyful confidence, and

see within you blazing bright that brilliantly shining Light. It is your Self, and if you weed out fear, and plant the seeds of Service, Faith and holy Love, that Light, your Treasure Trove, will gladden hearts of many who are seeking their Light too.

And then, oh child so dear to Me, how proud I'll be to see your brilliant Light no longer hid. And I'll say, "That's My Kid!"

(And I'll say, "Thank You, Papa!")

—Ganga McCall



"The dedicated ever enjoy Supreme Bliss"



Sri Gurudev 1991, JAI!



ॐ



BELOVED GURUDEV.

Our gratitude is endless!

Our joy is boundless!

YOU make all things possible!

Your Elmwood Park, New Jersey, Integral Yoga Institute Family:

Margabandhu
Mahalakshmi
Madhuri
Shakti
Arjuna
Satyam
Ambika

Govinda
Vani
Gandarva
Chet
Sita
Marysue



Om Shanti

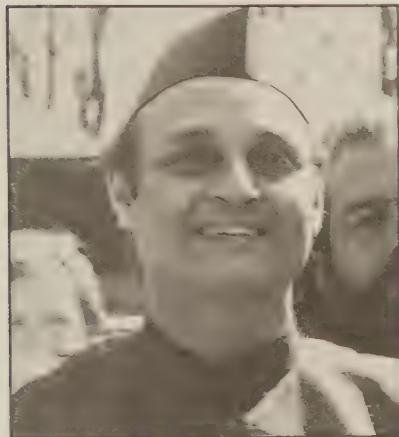
Beloved
Gurudev,
May the
Divine
Mother
continue
to bless you
with many
more
Jayanthis.



We love you. Your Vidyalayam Angels

SOME ESSENTIAL ASPECTS OF HINDUISM

by Dr. Karan Singh



Dr. Karan Singh, Chairman of the Temple of Understanding and former Indian Ambassador to the United States, and his wife, Princess Yasho, donated the Lord Nataraja statue that resides atop Yogaville's Kailash hill.

Dr. Singh gave the following talk at Satchidananda Ashram-Yogaville on 16 July 1991.

Respected Swami Satchidanandaji, members of the ashrama, visitors, and dear friends and children. It is always a great pleasure for me to visit this beautiful and sacred place which Swamiji has created with such loving care over the last decade. In fact, Swamiji gave me the credit for having chosen the site of the Nataraja Temple. My own view is that the site was chosen by Sri Nataraja himself, because I discovered when I came here that Swamiji's *Ishta Devata* was also Nataraja. And when I was looking for the site to locate this beautiful temple, it became obvious that this

was the site that was destined for the first dancing Siva anywhere in the world. I think that all of you can be proud that it is here; it is mainly Swamiji's inspiration and support that has caused this beautiful structure to come up in this ashram.

Everytime I come here, Swamiji is kind enough to ask me to speak to you. I was wondering what I should speak about this evening and I thought I would say a few words upon some essential aspects of Hinduism. But, before that, I think I should place it in the larger context of the dilemma of the human race as we enter the nuclear age and the global civilization.

The Dilemma of the Human Race

We live in an age of turmoil and transition. We are at a crucial crossroads of destiny. Science and technology have given to humanity tremendous power that can be used to eradicate poverty and want, illiteracy, disease, ignorance, and unemployment from the face of the earth. Or it can also be used for unprecedented disaster. We find that the pace of change has speeded up. The past is collapsing, and the future is upon us even before we realize what has happened. And we find ourselves precariously poised between a past that will never reappear and a future that is totally uncertain and unclear. Yet, at this juncture, it seems to me that there is a tremendous opportunity. The Chinese ideogram for challenge and opportunity is the same. In other words, every challenge automatically involves a new opportunity. And, as Swamiji was saying earlier this evening, the greater the challenge, the greater the opportunity for growth and transformation. And I think the challenge

that we are facing today is unprecedented in the long and tortuous history of the human race.

A Spiritual Revival

In this context, there is now a renewed interest in our spiritual heritage. Not in order to go back to some mythical past, which can never be recreated, but in order to get the strength and the light and the power and the inspiration to move into the future. As the ancient scripture taught thousands of years ago, "We are on a razor-edged path." It exhorts us that we must awake and arise and move across this path if we are to reach our goal. It is a very dangerous and difficult path. We find, therefore, that every religion now is beginning to experience some kind of a renewal. Some of the manifestations are not pleasant. There is a lot of fanaticism and fundamentalism and exclusivism also in this religious revival. But, on the other hand, there are also the seeds of a new approach towards religion. I am now Chairman of the Temple of Understanding. Swamiji has played an important role in that organization. Our task is to try to bring together people of different religious faiths and communities so that we can seek the common denominator, the golden thread, of spiritual experience that runs through all these religions. It is in this context that one must look into the great Hindu tradition, which is indeed unique in world history.

The Hindu Tradition

It is unique, I think, in three or four ways. Firstly, it is the oldest continuing religion in the world. There was the religion of the ancient Egyptians, which is even older perhaps, but that has broken. You can see the pyramids and you can see the Sphinx, but you cannot contact that philosophy because there has been a break. Babylon and Mesopotamia and the great Central and South

American civilizations. All you can see are ruins. Or you can see artifacts in museums. But in Hinduism, the hymns that we chant today were chanted thousands of years ago, at the dawn of civilization. There is an unbroken thread, an unbroken flow, like the Ganga that arises in the Himalayas and flows down into the ocean. Kalidasa has described the Himalayas in the first verse of the *Kumara Sambhava*. "The great Himalayas stretch from the west to the eastern sea like a measuring rod against which the greatness of world civilization can be judged."

So, the first unique feature of Hinduism is that it goes back to the very dawn of antiquity. The second is that, unlike all the other world religions, Hinduism is not linked to any one person, to any one point in time or to any one book. This is a remarkable feature. Every other religion traces its ancestry back to a single person, to a single great prophet, *avatara*, or leader who brought the message of those religions. But Hinduism is based on the collective wisdom and insight of a whole galaxy of seers and sages known as the *rishis*—over many, many centuries. The whole of the Himalayas can be compared to the *Vedas*.

The *Vedas* are the bedrock of Hinduism. And the great peaks that shine in glory in the morning sun are like the *Upanishads*, the high-water marks of human civilization. Therefore, there is a certain pluralism built into the very structure of Hinduism from the beginning. There are many paths to the Divine. There are many ways to reach the summit. It is not a religion that wants to lay down a single, rigid path for everybody to follow. On the contrary, it realizes that different people are in different stages of spiritual development and therefore the paths also have to be different.

The basic insight of Hinduism, of course,

Hinduism is not linked to any one person, to any one point in time or to any one book.

is the *Atman* within and the all pervading *Brahman* without. The entire universe, not only this tiny speck of dust that we call the earth, but the billions of billions of galaxies in this endless universe are all manifestations of the same divinity, are all pervaded by the same light. "That which shining causes everything else to shine." That is the definition of the Divine in Hinduism. And whereas this Divine is all pervasive, it is also seated in the heart of each individual. In fact, the whole thrust of Hindu thought and practice has been somehow to join the *Brahman* without and the *Atman* within. And that is why what I wish to talk to you about very briefly this evening is *Yoga*. And *Yoga*, as you know, comes from the same root as the English word to "yoke," to "join." *Yoga* is joining the *Atman* and the *Brahman*, the Divine within with the Divine without. And here are four main paths of *Yoga*, as you know. Swamiji, himself, has written extensively and spoken on this.

Four Main Paths of *Yoga*: *Jnana*, *Bhakti*, *Karma*, *Raja*

There are four main paths of *Yoga* which are laid down in the Hindu tradition. The first is *Jnana Yoga*, the way of wisdom. For those of the Western tradition it can be looked upon as the way of Plato, the contemplation on eternal truths, the discrimination between the real and the unreal. *Jnana Yoga* is based essentially upon the *Upanishads* and the *Brahma Sutras*. And it has great universal truths, like the one I just mentioned: the all-pervasiveness of the Divine; the fact that every human being has a spark of the Divinity and that the greatest destiny of humanity, of each individual, is to fan that spark into the blazing fire of spiritual realization; the concept that the entire human race is one extended family; the idea that all religions are different paths to the same goal; that the truth is one and that the wise call it by many names. The *Mandukya Upanishad* has a beautiful mantra: "As rivers and rivulets arise in different parts of the country but finally flow into the same ocean,

so do all the different religions and creeds of humanity arise in different places."

All these great people whose photographs are here [in Sivananda Hall] have different backgrounds. Their languages were different, their countries were different, their times were different, but their teachings ultimately all converge upon the same Divine. And that is what makes the *LOTUS (Light Of Truth Universal Shrine)* such a unique structure. To my knowledge, it is the only truly inter-faith temple in the world. Because, here, all religious faiths are given equal reverence. And all of them converge towards the light, which is the ultimate symbol of the Divinity. So the study of the great universal truths is known as *Jnana Yoga*. And this is a very powerful way of reaching the Divine. Sri Shankara, the great philosopher, expounded many of the ideas of the *Upanishads* and the *Brahma Sutras* and, ultimately, put before us a very powerful form of literature which even today can help in spiritual progress.

Then, after *Jnana Yoga*, which is predominantly to begin with an intellectual exercise before we reach the goal, there is *Bhakti Yoga*, which is the way of devotion, the way of devotion to some personalized aspect of the Divine. The *Parabrahma* in the *Upanishads* is very beautiful, but it is difficult to fall in love with something which has no form, which is formless. If your emotions have to move, which is essential on the spiritual path, there has to be a focus of that devotion. Whether it is Lord Siva or Sri Krishna, or Jesus or the Buddha, or one of the very many saints, it has to be personalized and personified. So, whereas the *Upanishads* propound the great concept of the all-pervasive *Brahman*, *Bhakti Yoga* involves a personification of the Divine and a tremendous upsurge of the emotions towards the Divine. All the *bhajans* that we hear, the dance, the *Bharata Natyam*, which is the supreme mode of religious expression, the architecture, the temples, the *kirtanam*, all of these are manifestations of *Bhakti Yoga*.

And in the West, we have the same

tradition. On the one hand, we have the *Jnana Yoga* of Plato and Plotinus; on the other hand, we have the *Bhakti Yoga* of St. Francis of Assisi, St. Theresa of Avila, and St. John of the Cross, the great *bhaktas*, people whose hearts have opened out to the glory and the splendor of the Divine as personified in Jesus Christ. And we have the whole series of *Saiva* saints and *Nayanar*, the sixty-three *Saiva* saints, the *Vaishnava* saints, the whole *bhakti* movement. It is a long and glorious chapter in Hinduism. And the *bhakti* movement has been so powerful that it has cut across all barriers of caste, creed, language, and even religion. In the *bhakti* movement, as you know, you have, for example,

Kabir—and others—who was a Muslim but who was yet a devotee of Lord Krishna. So that is the second great way of Yoga, *Bhakti Yoga*. *Jnana Yoga* for the intellect; *Bhakti Yoga* for the heart.

Then, you have the third path, the path of *Karma Yoga*, of work. And, there again, this is something which is particularly highlighted in the *Gita*. "That power which pervades the entire universe, by serving that power with one's work man moves towards perfection." *Karma Yoga* is a very powerful method of growth. One has to work in this world, but unless that work is done as an offering to the Divine, work by itself simply causes attachment and causes a distortion of consciousness. The great secret of Hinduism is not to shun work, but to use work itself as one of the major means of reaching the spiritual goal. And that is why *Karma Yoga* is so extremely important. And, here again, in the West we have the tradition, particularly among the Christians, of going out to serve the poor and the needy. Medical work, educational, this is all part of *Karma Yoga*. And without the intellect—*Jnana Yoga*—you cannot work; without the heart, the emotions, without actually dedicating your

work to the Divine—*Bhakti Yoga*—you cannot move forward on the path.

And the fourth major path of Yoga is what is known as *Raja Yoga*. *Raja Yoga*, the Royal Path, the path of spiritual practices. Patanjali in his *Yoga Sutras* lays down the format for the development of the psychic power latent in each human being. He says, "Now the discipline of Yoga." Not the philosophy of Yoga, but *Yoga*—*chitta vritti nirodhah*. What is Yoga? Patanjali teaches that Yoga is stilling of the modifications of the mind. And the whole of *Raja Yoga*, whether it is *Mantra Yoga* or *Kundalini Yoga* or any other, is built around stilling the modifications of the mind and evoking from within

ourselves the powers that are latent in every human being. The divinity that pervades each human being can manifest itself under certain conditions and with certain practices in order to really blaze forth in mystical realization. In the West, this would be the way of Meister Eckhardt and the great mystics who also developed this tremendous inner capacity and power, the *siddhas*, the great ones, the salt of the earth of which the Bible speaks. They are still here around us, whether we know it or not.

A Divine Orchestra

And so you have, as it were, in Hinduism you have a profundity of thought and intensity of love, a capacity of love, a capacity of dedicated work and an ecstasy of divine realization. You have these four paths towards the Divine. And I always say that Hinduism reminds me of a great philharmonic orchestra. All the other religions are very great like individual instruments playing beautifully and magnificently. But in Hinduism there is so much diversity. There are a hundred musicians playing. There are many different kinds of instruments. But all of them are harmonized into one great orchestra, as it were, a massive

assault on the divine citadel. The Divine is not easy to find. You've got to look very carefully for the divinity. And, therefore, this divine citadel has got to be breached by us. So we use the intellect through *Jnana Yoga*. We use the emotions through *Bhakti Yoga*. We use our capacity for work through *Karma Yoga*. We use our inner spiritual power through *Raja Yoga*. And thus we are equipped, as Sri Aurobindo points out, with an Integral Yoga. This community is a center for Integral Yoga also. Swamiji's teachings revolve around Integral Yoga in an integrated fashion, so that, using all our faculties and pointing them towards the Divine, we move onwards.

Hinduism is nothing if it is not an experiential religion. It cannot be too often reiterated that religion is not mere intellectual gymnastics. It is not courses in theology. It is not dry disputation with regard to different theories. It is an actual path that has to be trodden. And Hinduism, I think, provides an extraordinary background, a tremendous field, an orchestra, as it were, for creative activity on the part of each individual.

So that, my friends, as I see it, is the essence of Hinduism. And what ultimately is the goal? The goal is the realization of the *Brahman*. And that *Brahman*, whether in a universal form or in the form of one's chosen deity, one's *Ishta Devata*, I would like to see—when I do see the *Brahman*, as I hope one day I will—I hope to see it in the form of Siva Nataraja, the Cosmic Dancer. Because there you have this whole concept beautifully illustrated. In the one hand you have the drum, which is the creative power, the OM, the *Shabda Brahman*. In the beginning there was the Word, and the Word was with God, and the Word was God. That is the drum of Siva. And in the other hand you have the cosmic fire into which ultimately all manifestation must disappear. But between the cosmic creation and the cosmic dissolution, which is going on simultaneously, you have two other hands and they

are critical, they are essential. Without them there would be no *sadhana*, because we would be simply in the cosmic drum. And one hand is held up in a gesture of reassurance, "Fear not." *Abhaya*. And the fourth points to his foot as the path of release. And, therefore, you have here again the great intellectual capacity. You have the movement of the emotions. You have the *kundalini* coiled around him, symbolizing the awakening of the inner spiritual power. So, that is the way each one of us will have to seek the Divine.

Friends, you are very fortunate to be living in such a beautiful place and to have such a great guru to guide you. May you reach that goal. May your journey across the darkness be smooth and easy, so that, ultimately, you may be able to say, "Brahman in front, Brahman behind, Brahman on all sides, above and below. All this magnificent universe is Brahman alone." That, my dear friends, is the essential message of Hinduism. Thank you. ■

"Blessed are
the peacemakers:
for they shall be called
the children
of
God."
—Jesus Christ
Sermon on the Mount

Happy Jayanthi, Beloved Gurudev.



"How are we to know a teacher then? The sun requires no torch to make him visible; we need not light a candle in order to see him. When the sun rises, we instinctively become aware of the fact, and when a teacher comes to help us, the soul will instinctively know that truth has already begun to shine upon it."

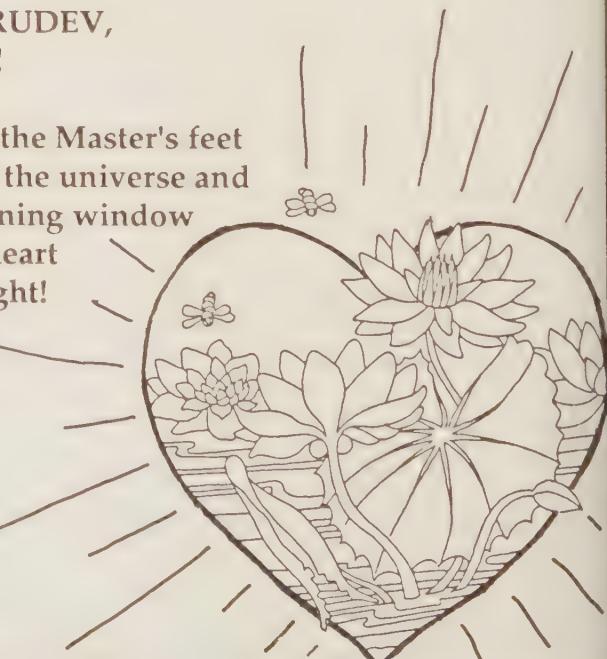
—Sri Swami Vivekanandaji

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unerringly, is guiding us to the Truth,
the Satchidananda Ashram-Yogaville family

**BELOVED SRI GURUDEV,
HAPPY JAYANTHI!**

When fingers touch the Master's feet
they feel the skin of the universe and
every pore is an opening window
to that room of the heart
oh, the Light, the Light!

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from your
Santa Barbara
Family



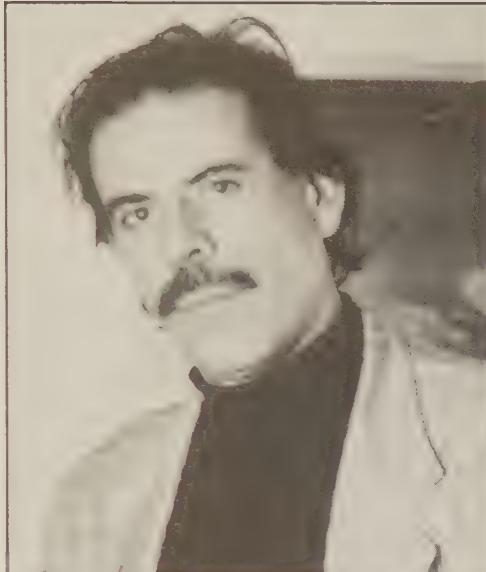
MY FIRST MEETING WITH SWAMIJI

by Peter Max

Why am I here and what is all this?

As you all know, the sixties was a very unique period. Much of the youth in America was talking and thinking about consciousness expansion, drugs were being used, and everybody was getting high. And what we wanted was to find out what the world was really all about. It was in the mid-sixties when Sputniks were circling the earth, and we knew that the earth was round because we saw it on the cover of *Time Magazine*. I, myself, was in a very interesting period. I had just gotten into my first creative retreat and had decided to take off a few weeks.

The few weeks lasted almost two years, and in those two years, I decided to research, to find out what life was all about: "Why am I here, and what is all this?" I started making collages of the cosmos. I started taking photographs from Mt. Palomar Observatory and of different images from micro-organisms, and I used to juxtapose in photographs the biggest and smallest things. I thought that if I could make some of these collages, maybe they would give me an insight into what life is all about. This led into a whole series of collages, until, one day, I found myself on top of a ladder over a five-by-five-foot table,



© Peter Max 1989

where I had made my largest collage of the universe. I had all the galaxies, the nebulas, all the photographs that I was able to acquire from the observatories, and all the photographs of micro-organisms, the smallest things, and diagrams of atoms, and I positioned them in such a way that this collage was going from the very, very smallest to the very, very largest. It was

about three in the morning. My wife, who was pregnant, was in bed, and my son, who was about a year and a half old, was in the crib in the opposite room. And I wanted so much to find out what the universe was about.

I had bought mirrors that I put on all sides of my collage so that I could make the mirror image of the collage repeat itself many times, because I knew that the universe was infinite, and so I could see it that way. I stood on the ladder and looked down. Still, I didn't get any answers. And in my frustration, one night, I put my arms up, and it seemed like I was going to cry out to God in the loudest way. My mouth opened up, but no sound came out because I didn't want to wake up my young son. So, it was kind of a silent scream, and I really meant it; it was very, very heartfelt. I wanted an answer.

Suddenly, it was as though a bunch of clouds removed themselves from above me, and looking down at me was this beautiful figure of Swamiji, whom I had never met before, had never even seen. And this beautiful figure with the white beard—it looked very much like the way Swamiji looks today—looked down and kind of patted me on the head, as though saying, "Everything is going to be okay." I got this tremendous feeling of relief, and I went back to work. I was very touched by what I saw, how I felt, and how I got released and relieved from this wanting to know so badly what it was about.

Seekers on the path

As I came back down the ladder, catching my breath, the phone rang. It was three-thirty in the morning in Manhattan. I picked up the phone, and someone asked, "Is this Peter Max?" I said, "Yes." He said, "My name is Conrad Rooks. I've got one of your collages in front of me. I need some images; I need some color; I need something wild. I would very much like for you to come to Paris to work on my film." I answered, "Look, I have a young son, my wife's having another child, and I'm in the middle of my retreat. I don't think I can." He said, "Well, how about for \$10,000?" And I said to him, "Thank you very much, but I really can't make it because I'm on retreat, which means that I draw and make collages every day; what's more, I just can't leave my family. I'm not set up to leave." So he said, "How about \$20,000?" I said "no" again, and he replied, "Well, then, I'm going to come to see you." It was kind of a strange moment after having the vision, creating the collage, and then this guy calling me. Anyhow, I thanked him, and he said, "I'll be seeing you." I went to sleep.

Ten hours or so later, at about eleven o'clock the next morning, my wife ran into the room: "There's somebody at the back door. Should I let him in?" We opened the door, and there was Conrad Rooks, in my living room, wearing the same black coat

and hat that I had seen him wearing in his film, *Chappaqua*. Conrad, the heir of a very wealthy family, made films and was living in Paris. He was also seeking enlightenment. He walked into the room where I had the collages and kaleidoscopes that I had been working on for the past two years. After looking at them, he said, "You're the guy." He threw his hat up to the ceiling and yelled, "Yahoo!" Then he asked, "Can we talk? How about \$30,000?" He mentioned the poet Alan Ginsburg and others who would be working on the project, and by this time the whole thing started to sound very interesting. I said, "I'll come." A few days later, Conrad and I were on our way to the airport and Paris.

Now, at this time, I was on a macrobiotic diet, and I was very gaunt, very thin; and, as some of you know, macrobiotic food makes you very *yang*, which means that I was very "tight." So, here we are on the plane, with a long flight ahead of us, and I know that I'm not going to be able to eat, because if I do, my diet will get mixed up. So, I had nothing to eat. I finally got off the plane in Paris, and I was very, very uptight. I didn't know if I was hypoglycemic or if I was *yin* or *yang*. I was mixed up. And there was Conrad with a beautiful Mustang convertible, music playing on the car radio, and we started driving down the Champs Elysee. Conrad asked me, "What's the matter with you, man? You know, you're not the same guy I spoke to a few days ago." I replied, "Well, I'm macrobiotic; I didn't eat on the plane." Conrad answered, "You've got to meet the Swami." I had no idea what he was talking about; it just went by me.

Meeting the Swami

Conrad never mentioned another word. At the end of the Champs Elysee, we stopped at a hotel called the Hotel Napoleon. Conrad suggested that we have something to eat. I knew that I couldn't eat anything. I had to figure out what I was allowed to eat. So, Conrad picked up the phone right behind me and said, "Hello, Swami? I've got the

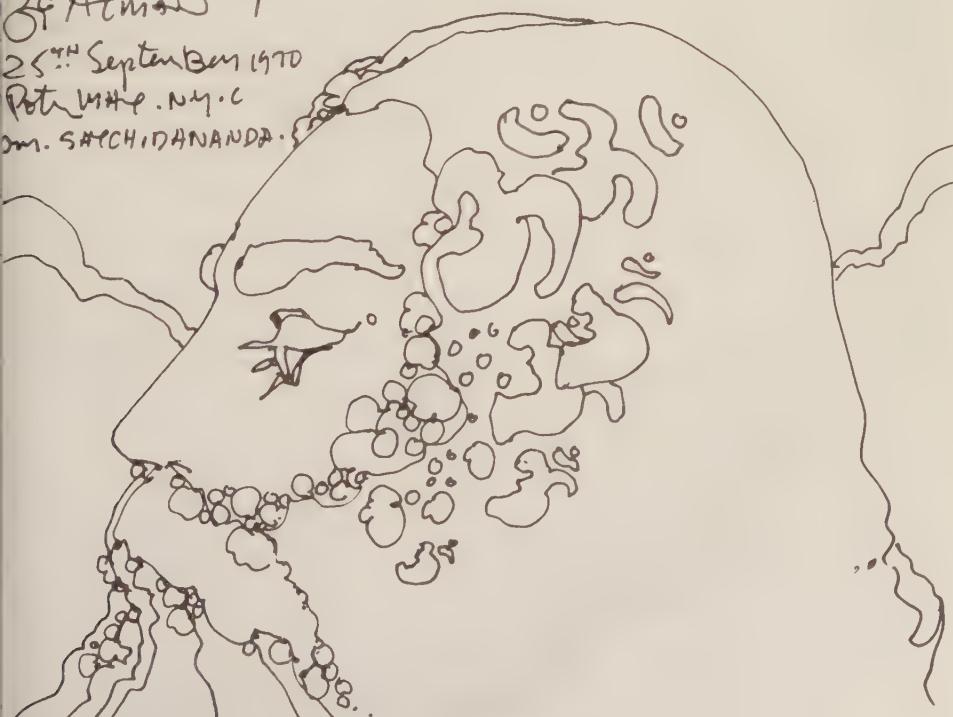
American artist here. Do you want to join us for breakfast?" I had no idea what was going on. We were seated at a big, beautiful round table covered with goblets, plates and silverware, ready for a breakfast feast. Right next to the table was a long corridor with elevators. Coming out of the elevators, people passed by our table on their way outside. Conrad ordered breakfast, while I watched the constant flow of people going in and out of the elevators. Suddenly, the door opened—it was a golden door, by the way—and I saw this tall, magnificent, foreign human being. I thought maybe he was a monk from Turkey; I didn't know. I thought "Wow! A very interesting hotel!" I kept my eyes on him because he was so interesting looking. He walked toward our direction, but I didn't know that he was coming to our table. I thought he was just going outside to a taxi, when he came right up to the table, looked me right in the eye, and said, "Hello." He gave me his warm hand. I felt the hand

and looked into his eyes, which were as friendly as could be, very, very loving. And, in a matter of seconds, just as Swamiji sat down, I felt very relaxed; I felt that I wasn't uptight anymore. I wasn't *yin*; I wasn't *yang*.

Well, we were ready to have some breakfast, but I still didn't know what to order. Swamiji said, "Have some hot chocolate." I replied, "No, No. I can't have hot chocolate. You don't understand; I'm on this macrobiotic diet." He said, "Have some; have some hot chocolate." So we ordered some. I had a little sip, but I was still not sure about what to eat. I looked at him. He was so interesting to me. I had no idea what he was. I didn't know about swamis, I didn't know yogis, I had no idea, even though I grew up in Shanghai, China. I was around Buddhist monks all the time, but the Buddhist monks in China didn't look like this. I didn't expect a holy man to look like this, but he looked very interesting.

36 Almond 9

25th September 1970
Peter Max, N.Y.C.
Om. SATYCHIDANANDA



Can you show me something?

After breakfast, we went to a screening of Conrad's film. There were some very interesting people there, artists and writers, including Duchamps and Man Ray. The film opened with the image of a tree and a seated figure, and it looked like the seated figure was the swami that I had just had breakfast with. And I heard the chant, "OM Shanthi, Shanthi, Shanthi." I thought, "Oh, that's so sweet." And that's the first sound that got to me. Something very beautiful got to me from that sound. "OM Shanthi. I had no idea what it meant. I didn't even know that it came from Swamiji. It wasn't until much later that, hearing OM Shanthi, I realized it was the same sound that I had heard in the film.

After about an hour, Swamiji suddenly got up and left. A few minutes went by, and I said to Conrad, "You know, Conrad, I'm very tired. I get the feeling of what you're trying to do. Let me go back to my hotel room, and I'll speak to you a little later. By the way, which way is the hotel and which room is the swami in?" He answered, "You make a left, you make a right, you cross over the street, and he's on the seventh floor." I walked out of there, but as soon as I turned the corner, I was off and running, running fast, skipping red lights. I got to the Hotel Napoleon out of breath. I picked up the phone, dialed the number and listened. A voice answered, "Yes, yes, come, come, Pete. Come, come." So I said, "It's me; it's Peter." And he said, "Yes, yes, I know." He knew who was calling.

I went upstairs, I got out of the elevator, and I thought, "Where can he be?" There was a door cracked slightly open, with the scent of really nice incense coming out of it. I knocked on the door, and he said, "Yes, come, come in." I went inside, and he invited me to sit down. I sat down, and we looked at each other, and I said, "What do you do?" He said, "I'm a monk." And I asked, "And what is Yoga?" He said, "Well, I'll show you."

He picked up a big book. He opened it

right up to a double-page spread that showed figures with the *chakras* on them, two figures, sitting in lotus. They were not real figures; they were just silhouettes with all the different *chakras* overlapping. Swamiji said, "That's what Yoga is all about, strengthening these centers. We have centers." I was very interested. It was all above me. I didn't know what he was talking about really, but I believed that there were centers. And I said, "Well, what can you do? Can you show me something?" And he answered, "Let me show you something." What he showed me was the Sun Worship.

Actually, before I asked him to show me something, he offered me a big bowl filled with twenty or thirty pieces of apple in thick honey. Now, being a macrobiotic, I wasn't supposed to eat anything sweet, absolutely nothing sweet. So, here was this big bowl of honey and apple, and Swamiji said, "It's for you," and I said, "I can't eat that; I'm macrobiotic." Anyhow, I had a piece or two, and then I started feeling very good from it, kind of balanced out. I ate a few more, and then Swamiji showed me the exercises. I had a blue envelope (I still have that envelope), and because I was too nervous to even make my real drawings, I made little stick figures of the whole Sun Worship on the envelope. And Swamiji said, "If you do this every day and sit and meditate a little, you will benefit."

That was my first meeting with Swamiji.

HAPPY JAYANTHI, BELOVED GURUDEV

From the Sarnia Integral
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OM

A TRIBUTE TO OUR BELOVED FATHER

O Lord! With our heads bowed in prayer
kneel we here,
To offer our praises and thanks sincere,
For the service and life of Satchidananda,
Who left us to the West to build the LOTUS there,
To Lanka you rendered a service that's rare,
Moulding the lives of your children with care,

The debt that we owe you, how can we repay?
We thank thee, O Lord, for blessings. Thou gave
Swamiji, to steer us so well through life's way.

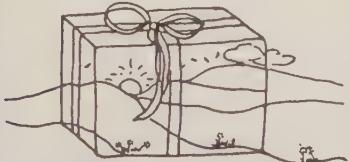
The life you spend in the service of God,
Your influence on our lives is lasting, O Lord!

Yours in the Lord,

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Composed by your ever-loving and devoted children in Sri Lanka.

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Beloved Gurudev,



from your devoted
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Mention the name of Sri Swami Satchidananda,
one so revered. In all things great he has been taught.

Silent just at the right time. Truly wise.

He encourages, yet scolds when it is needed
and in all things gives gratitude to The One
Most High.

The Inner Voice is always there, leading him on,
as it does in all of us, but most do not make time to heed it.
We are guided by his love,
realizing that each one of us is intermingled with the other,
all part of that great force of love.

Positive in approach, Sri Gurudev lives to serve mankind,
showing love and acceptance to each being,
knowing that all are exactly where they ought to be
for their evolution.

Sri Swami Satchidananda smiles often, because he knows truth.
He has taken the time to know himself.

In reality he is just part of that one great whole,
but in wisdom outshines many of his fellow men.

We feel the "God Force" in him and try to walk in his footsteps,
a very hard task, with many lessons to learn.

We strive for the Peace that we see and feel in Sri Gurudev and
wish him many more years of Loving Service.

*Margaret Fothergill
Craghead, Stanley
Newcastle, UK*



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COMMENTARIES ON SRI PATANJALI'S *YOGA SUTRAS*

*The following commentaries are excerpted from the students' journals on the *Yoga Sutras* of Sri Patanjali.*

YOGAS CHITTA VRITTI NIRODHAH

by Bharati Shapero, age 11

In English *Yogas Chitta Vritti Nirodhah* means "the restraint of the modifications of the mind- stuff is Yoga." This means that to control your thoughts is what Yoga is all about. When you are sad, you should change your thoughts and think of happiness. No one wants to be sad or mad, so why do we not do this? We forget that we can change our thoughts, and because of that forgetting, the mind is in control—not us.

All thoughts that you think you have are not real. You think that they are so real because they seem real. If you just think of a different thought, the other thought will go away. We don't do this because we think that our problem is real. The mind's natural abode is peace, but from the moment we are born, the mind starts getting cluttered.

SUPREME NON-ATTACHMENT

by Shankar Mandelkorn, age 11

Supreme non-attachment comes after you reach God. It means that you are not attached to anything. It can only come after you reach God, because before you reach God, you will have the desire to reach God. That one desire is like a candle in the dark looking for the light. But when you find the light, you can put away the candle.

We are so limited. It is as though there were a big circle around us. Inside the circle is all that we can understand, like all the things that we give names to and all the things that have beginnings and endings. Outside the circle is God. God has no limits. So, we just have to erase the circle of our mind, and we will be with God.

YOGA SUTRAS

by Jyoti Sacket, age 11

I found out that the changes of the thoughts in the mind can happen so quickly; you can have thirty thoughts in thirty seconds, or even more. Your mind is always thinking something. As we talked about yesterday, if you look into a dirty mirror, your reflection will be dirty. If you look into a clean mirror, your reflections will be clean. Your mind is like this. When you have lots of thoughts, you can't see your real Self. When you have a still mind, you can see the Real Self.

Today, Gurudev told us that when we go after worldly things, we are turning against God. For example, when you run toward the sun, your shadow is behind you. But, if you turn away from the sun, your shadow is in front of you. So, when you run after your shadow, you are running away from the sun; but when you run toward the sun, your shadow will be running after you. In the same way, life is like this. When we run after worldly things, we are running after our shadows. But when we run after Eternal Bliss (God), all the worldly things (our shadows) will run after us.

We learned that if we are completely quiet and all sounds cease, we can hear the cosmic OM. Yesterday, I tried to concentrate on the tip of my nose and repeated OM. I smelled the most wonderful smell I had ever smelled before. It was like a world of flowers. I am going to do it again today. ■





Summer camping fun at Yogaville! Sri Gurudev poses with participants and staff of the 4th annual Yogaville Summer program for children.



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-Sri Gurudev



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and Bliss Absolute."*

-Sri Swami Jyotirmayananda



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Integral Yoga is the synthesis of the various branches of Yoga. It is a scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.

Raja Yoga

The path of concentration and meditation. Based on ethical perfection and control of the mind, it leads ultimately to the state of samadhi or super-consciousness.

Japa Yoga

The concentrated repetition of a mantram (a sound vibration representing an aspect of the Divine), leading to awareness of this vibration and attunement to it.

Hatha Yoga

Postures (asanas), breath control (pranayama), relaxation, and cleansing practices (kriyas) to purify and strengthen the body and mind.

Karma Yoga

The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.

Bhakti Yoga

The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.

Jnana Yoga

The path of wisdom. By study, self-analysis and awareness, the Jnana Yogi ceases to identify with the body and mind, and realizes the Oneness.

The Goal of Integral Yoga, and the birthright of every individual, is to realize the spiritual unity behind all the diversities in the entire creation and to live harmoniously as members of one universal family. This goal is achieved by maintaining our natural condition of: a body of optimum health and strength, senses under total control, a mind well-disciplined, clear and calm, an intellect as sharp as a razor, a will as strong and pliable as steel, a heart full of unconditional love and compassion, an ego as pure as crystal, and a life filled with Supreme Peace and Joy.

Swami Satchidananda